

# WOODCRAFT GIRLS AND THE KINGDOM OF OUTDOORS

## Head Chief and Medicine Man Thompson-Seton Is Building a Creed That Puts America at the Service of Its Children--Fire Burn Bright, Pine Smell Sweet, Good Times Are Coming!



Miss Ann Seton—She Knows the Ways of the Wild Bee and the Secret of the Vireole.

By Sarah Addington.

"LET'S play Indian!" said a grown-up boy to the children of America.

"Let's!" shouted the children, jumping around him in delight.

So Ernest Thompson Seton took them by the hand, this eager, skipping crowd, and led them into the woods, to live in tents, to learn of birds and trees, to swim and jump, and to be brave and reverent and truthful, as all good Indians are. And there in the woods they formed their Indian tribes, with ceremony and symbolism, the Indian braves with masculine intent, the Indian maids with womanly ideals.

It was thirteen years ago that Mr. Seton's Woodcraft movement was

started in the United States with a small group of children on his own grounds. Now the movement is national, including hundreds of children, with a new organization for girls just afoot, and a Woodcraft school in the process of building. Woodcraft Indians we see everywhere, a parade of them escorting a public official somewhere, one here helping a frail old lady across the street, another running errands for a busy relief committee. Of the girls we see less, for they are busy at home and in school, but we read of them, and teachers and mothers know better than the public just what Mr. Seton's plan accomplishes for the American girl.

The recent plan for Woodcraft girls,

an affair quite separate from the original Camp Fire, is new only on the organization side, for Woodcraft girls have been following the Seton trail all these years, and formally organized. Camp Fire has been existent since 1912. But with the recent withdrawal of sixty-six active Camp Fire "guardians" on account of their objection to the methods of the business office, eight hundred girls followed, and the necessity was felt for supplying them with some substitute for their beloved Camp Fire activities. These girls, then, are to be reorganized, and the hundreds of unorganized Woodcraft girls in the Mississippi Valley who have never joined Camp Fire are to be gathered formally with them.

### Girls and Boys.

To let the girls do what their brothers do—that is the feminist side. A "character-making movement, with a blue sky method, for all ages and both sexes," the larger aspect.

Mr. Seton was found this week at the Fincherie, his summer home at Greenwich, Conn., deep in plans for Woodcraft girls and the new Woodcraft school, the Little School in the Woods. In his queer little study, a place of conglomerate books, hammers, animals' heads and other strangely

a different Seton at the campfire, they say.

"Woodcraft as a movement," he began, speaking very slowly, "aims to fix in the young person's mind an ideal figure, physically strong, a trained athlete, dignified, courteous, self-controlled. This ideal figure is happy in helping, equipped for emergencies, wise in the way of the woods. He is in touch with the world of men and affairs; he makes himself needed, desired and helpful in this world as it is to-day. We emphasize the beauty of common things, and we try never to forget the power of poetry, ceremony, romance and the appeal to the imagination. This is what Woodcraft means, for both boys and girls."

"There is a natural relation between this movement for the activities of girls and the movement for woman's freedom, isn't there?" Mr. Seton was asked.

He made a gesture of distaste.

"Oh, we don't think about that," he replied. "When Woodcraft first started with the boys, the girls came in and looked in at the edges and wanted to do it, too. So we let them. Really, I'm not interested in feminism and the marriage problem and all those things in connection with the Woodcraft girls. Our object in giving them

"world problems" than the beautifully balanced life that these Indian maids are living.

"Woodcraft girls as an organization are going to have some features that are different from Camp Fire, though you understand that the general lines of the two bodies are the same," went on Mr. Seton. "The civic side is to be greatly more emphasized, for example. Towncraft for the city girl will teach her some things she ought to know about the life of her city. We're going to have honors for streetcraft, which means proficiency in the sign language of public highways. Do you know what a wiggle line on a pole or fence or a bridge means? The Woodcraft girls will know that it means live wire. Do you know what F. P. 8 means? Fire plug eight feet out, of course. Do you know how to call a policeman, where the cars stop, how to ring a fire alarm, how to summon an ambulance? The Woodcraft girls will.

### The Future Hostess.

"Then the Woodcraft girl under the new order is to be a charming hostess. She will know how to invite her guests, receive them, introduce them, entertain them, placate them, feed them, and all that sort of thing. We must have that ease and graciousness in our American girls, and there's no way to

city. And, of course, the handicrafts will be handled in the old way.

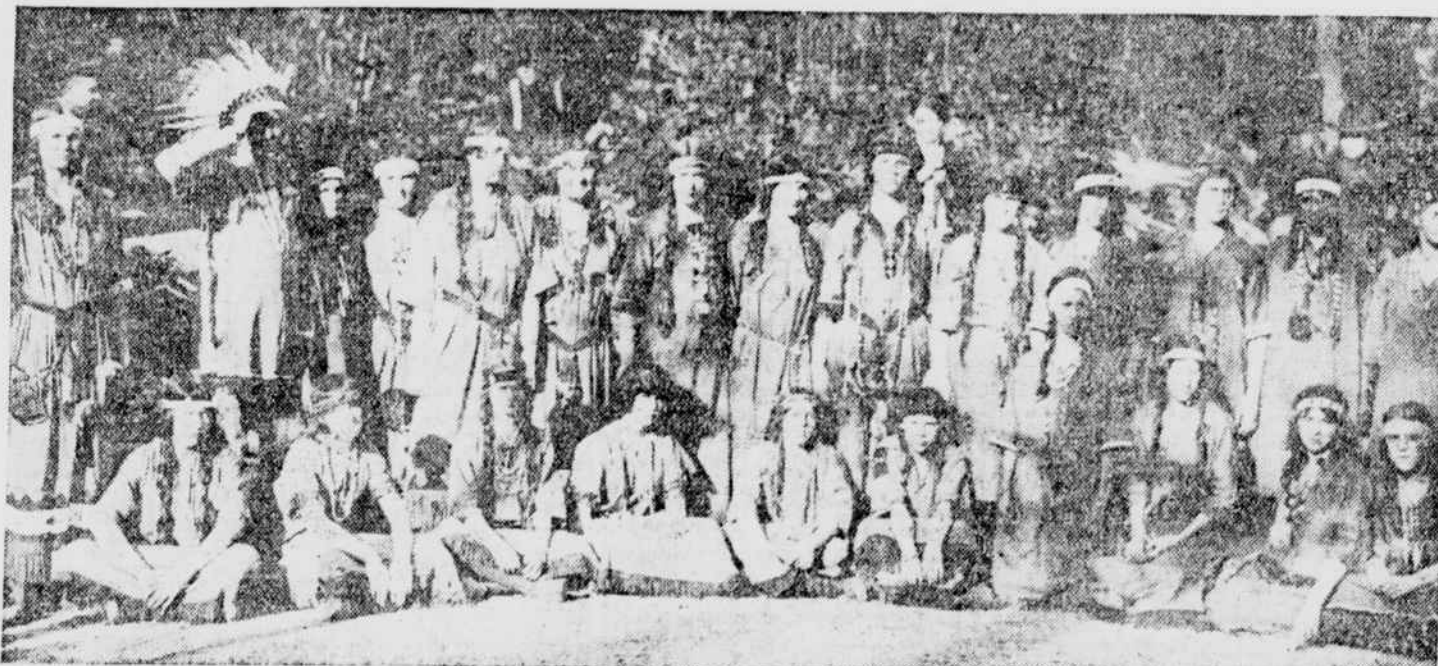
"Woodcraft aims to complete the life of the American boy and girl to its fullest. It is for some of them purely recreative, outside the school and home. For others, the members of the Little School in the Woods, it is a much fuller experience. The ordinary school? Well, it does not do all that, does it? It even sometimes fails on the academic side. That's why the Little School in the Woods was founded."

### The Little School's History.

The history of the Little School—once upon a time not connected with the Woodcraft movement—is interesting. Five years ago, Charles Lanier, son of the poet Sidney Lanier, was looking for a particular kind of outdoor school for his own children. He didn't find it, so he engaged Bernard Sexton, the Woodcraft movement, secretary to teach his children, the schoolroom to be a little cabin on the Lanier estate. Mr. Sexton, having strong ideas upon the Schoolmaster as is, set about teaching in a manner quite different from the schoolroom method, and the result was that the Lanier children began having the time of their lives. As Mrs. C. Tarbell Dudley, one of the school mothers and directors, says: "The children under Mr. Sexton are liv-



Ernest Thompson-Seton as "Big Wolf."



The Woodcraft Girls in Their Wildwood, Brown as Berries, Fleet of Heel, Wise in Knowledge of All Growing Things.

harmonious things, he sat, khaki-clad, bare throated, and talked about the development of his huge idea. There was no great elation or burning enthusiasm about this man's explanation of his most beloved undertaking. Rather, he talked evenly and carefully. But he was talking to a reporter. He's

Woodcraft training is to make them thoroughly rounded young women in three ways—physically, socially and spiritually. If they are thus properly prepared they will solve the problems for themselves."

And indeed, one might think long and hard to imagine a better antidote for

achieve it but to encourage them to try. Woodcraft is not to make them at home only in the woods, you see.

"Town gardening is to be a new feature. Gardening in little roof plots will be given a special sort of honor. When the city girl can't get to the country, then let her bring the country to the

ing; they are not preparing to live. And gradually the little neighbors and friends of the Laniers were drawn into the circle, last year the school numbering thirty-two children.

Then came a good fairy—a practical fairy, with money in pocket—saying: "Children, let us have a big

Woodcraft school, where our families may live and our children may work and play and learn all year long." So Mr. Sexton and Mrs. Dudley and Mr. Seton and all the other interested people set about it to make a school for their children and friends' children, where outdoor life and study and association with rich minds might all blend to make the perfect atmosphere for the completest development of childhood. As a working expression of their idea Mr. Seton's Woodcraft methods are to be taken over bodily. Even part of Mr. Seton's Greenwich estate is to be the bidding place of the new big Little School in the Woods, to be ready for use by early fall.

"It's a thing I've long dreamed of," said Mr. Seton, in his even way. "It's the only enterprise I'd ever sell my land to."

These people who stand for the Little School in the Woods are a group of friends who will make a settlement of their own right at and around the school.

"And we're to have the most superior talent for our children" exclaimed Mrs. Dudley, an earnest, spiritual little woman, whose two children are among

the tribe's stanchest, most charming Indians. "Mr. Seton and Mr. Sexton for the outdoor things, and specialists in every other field. When the children want to write poetry they will be taught by a poet, for we're going to have Mrs. Elsa Barker. For their dramatics Mrs. Josephine Clement, who was with the Neighborhood Players this winter, you know, will have charge. We're going to do a great deal with dramatics. History will be taught largely through acting great scenes in history and impersonating notable historical characters. And Percy Mackaye says he's coming over with his family. If he does won't we have the most wonderful pageants?"

Mrs. Dudley jumped into a waiting car and dashed off then to some meeting or other, for what with lawyers and architects and engineers there is a great deal of business going on.

So while the Woodcraft Indians are playing the summer through their head chief and medicine man and all his nobles and councillors are making elaborate plans for the further glory and honor of the Woodcraft organization, perfecting the new creed for the health, happiness and service of the children of America.

## The Panama-Pacific Is a Woman's Fair

By Clara T. MacChesney.

AS "SERVICE" is the keynote of the conventions now held at the Panama-Pacific Exposition, so is it the keynote of the great work done by the various organizations of women connected with it. Women have had no special building in the exposition, there is no segregation of her work, she is represented in many buildings. The women's board, the Young Women's Christian Association, the Travelers' Aid Society, the Women Workers to Promote Peace, the Woman's Congressional Union (suffrage), to say nothing of the mural decorations, the statuary, the special exhibit by women in the Education, Liberal Arts, Food Products and Fine Arts palaces—all these play an important part in the success of this colossal enterprise.

### Women Furnish Big Attendance.

Three-quarters of the visitors are women, mainly of the middle class, who are having the greatest enjoyment and education of their lives. Women drive jitney "buses" to and from the exposition, and I have seen them propelling the wicker electric chairs, which the facetious have dubbed "baby carriages," on the grounds.

When the California or Host Building was planned the women's board of the exposition agreed to take full charge of it. This meant that they guaranteed to furnish and maintain all the rooms used for entertaining and to take full charge of the exposition life. The women's board is incorporated the same as the men's board. They finance themselves and all they undertake.

The women's board has every good thing to say of the splendid men on

the exposition board, who have cooperated in the finest way.

The board has worked for all departments of the exposition. As Mrs. Frederick G. Sanborn, the board's popular chairman, told me: "Women here are accustomed to working with the men; that is how we got the ballot."

The board is very much disturbed (at the time of writing, June 30) with regard to the first paragraph in a large leaded issued broadcast all over the country by the General Federation of Women's Clubs and entitled "Warning" in very black letters. This startling paragraph reads: "The women of San Francisco are determined to prevent the letting of a portion of the fair grounds for the purpose of establishing houses of prostitution and are doing all they can to stay the evil."

Any one with a knowledge of the personnel of the board of directors of the exposition, of the commission appointed by the Governor, of the one appointed by the President, all of which are working harmoniously for the benefit of the exposition, can prove that this astonishing statement is entirely without foundation. President Moore appointed a committee on moral protection, for the first time in the history of expositions. The Governor's committee is very alert regarding protective measures. "And we are happy," said the president of the women's board, who told me, "to have the co-operation of the women in America." On what foundation this was started and what it will lead to (it seems that four hundred leaflets are put in the Vermont stations alone) no one can predict.

### The Inside People.

The Young Women's Christian Association is doing a great work on the

grounds. There are about two thousand women employed on the grounds.

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for the use of the girls who have to live there. Here they may get a luncheon for 12 cents, a hot bath free and other comforts.

When I was shown the rest room I found it crowded with exhausted women and children, many lying on the rattan settees covered with rugs. A nurse is always in attendance, and twice lives have been saved. This is a godsend to the country woman, who

often comes some distance, and generally with children.

The building is open until 11 o'clock at night, and a matron sleeps there in order that she may be ready to answer any call.

On the second floor are the offices and a good sized auditorium. This has become a meeting place for many organizations, including the Women Workers for Peace, the Nurses' As-

sociation and others. Katherine B. Davis has spoken here.

In addition to all this the association provides night schools three evenings a week, where bookkeeping and stenography are taught. Twice a week there are classes in store salesmanship. These are to prepare the many girls for the close of the exposition. The girls themselves have asked to be taught what the different palaces and

crumbs and drop into deep fat until a delicate brown. Arrange on a small platter, garnish with celery tops and pour over it a cream sauce.

To make this sauce take one teaspoonful of butter, melt and add one teaspoonful of flour, mix to a smooth paste, add one-half cupful of chicken broth and cook until thick; then beat in one-half cupful of cream; let it heat through and season to taste.

For luncheon the next day take two cups of the broth, heat and add two tablespoonfuls of cooked rice, season

### HIMSELF, HERSELF AND THE PULLET

By Jane Jennings.

NAMELY, two dinners and two lunches for a family of two, in which the housekeeper is working out a low cost of living.

During the spring and early summer, when the price of fresh killed broilers makes them prohibitive, buy fowls. Do not tempt your butcher to lie by asking for a fresh killed broiling chicken when "there ain't no such animal."

To the market early, select a fresh, sweet one, weighing about five pounds, have it cleaned but not cut up and take it home with you, singe it, clean it again, scrub the outside and sprinkle the inside generously with salt and pepper, put it into an enamel or iron pot and add seven cups of boiling water, cover tightly and put it over the fire. As soon as it boils turn the gas as low as you can and still keep the water boiling gently, or simmering, as it is called. If the boiling stops during the cooking the result will not be so good.

Cook in this way until the chicken is perfectly tender. The time will depend upon the size of the bird. During the last half hour add one teaspoonful of

pepper and celery salt.

When the chicken is done remove the pot from the fire and let the chicken cool in the broth. When cold skim off the fat, put the chicken on a plate, the broth in glass jars and put both in the ice box and think no more about it until time to prepare dinner.

Then cut off one leg and half the breast. This will make four pieces. Dip them in beaten egg, which has been well seasoned, roll them in bread

crumbs and drop into deep fat until a delicate brown. Arrange on a small platter, garnish with celery tops and pour over it a cream sauce.

To make this sauce take one teaspoonful of butter, melt and add one teaspoonful of flour, mix to a smooth paste, add one-half cupful of chicken broth and cook until thick; then beat in one-half cupful of cream; let it heat through and season to taste.

For luncheon the next day take two cups of the broth, heat and add two tablespoonfuls of cooked rice, season

and serve with whole wheat bread and butter sandwiches.

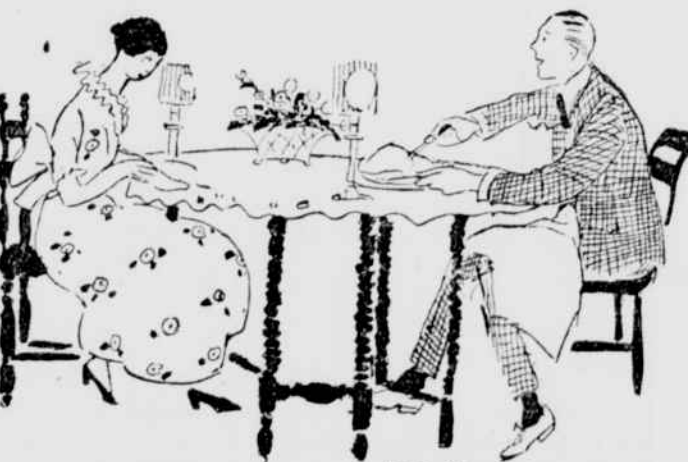
Allow a day to intervene before serving the second chicken dinner.

Early the next morning make some tea biscuits. At dinner time cut the remaining leg and breast from chicken, again making four pieces. Mix one tablespoonful of flour and one of butter, as in making cream sauce; add two cups of broth, and cook until thick; then put in the chicken to heat. When ready take chicken out upon platter, and while the sauce is boiling rapidly add one egg and stir. Do not cook the sauce after adding the egg, for it is apt to curdle. Have heating some of the tea biscuits of the morning; cut them in half, arrange around the chicken and pour sauce over all.

There remains of our bird a few scraps of chicken on the bones and about one cup of broth. From this we make jellied chicken for another day's luncheon.

Dissolve one-half teaspoonful of powdered gelatine in a little cold water; add this to one cup of hot broth, stir and cool. When it begins to thicken add the bits of cold chicken and one tablespoonful each of chopped celery and green pepper. Put into two small molds and leave on ice twelve hours before serving in lettuce leaves with a dash of mayonnaise.

These four dishes can be prepared at a total cost of \$1.25.



"Light or Dark Meat, Dear?"